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Centennial Anniversary

1862-1962

Olive Mennonite Church

Centennial Anniversary

1862-1962

Program of the Centennial Services Held at the Olive Mennonite Church December 29-30, 1962, a Brief Historical Sketch of the Congregation, and a Number of Pictures From the Past and Present

Olive Mennonite Church

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Biographical sketches of all ordained men are found in Chapter V of The Mennonites in Indiana and Michigan, 1961, pages 258-350.

Printed in the United States of America

CENTENNIAL ANNIVERSARY PROGRAM

OLIVE MENNONITE CHURCH

December 29, 30, 1962

Saturday, December 29
7:30 p.m.

Song Service - - - - - - - - - - - - - - - - c/o Dean Hartman
Review of Building Improvements and New Equipment, and
Dedicatory Prayer - - - - - - - - - - - - J. C. Wenger
Devotional Service - - - - - - - - - - - - - Merrill J. Yoder
Special Music - - - - - - - - - - - - - c/o Marvin Miller
Goshen Biblical Seminary
THE GOAL OF CHRIST'S CHURCH - - - - John H. Mosemann

Sunday Forenoon, December 30
9:30 A. M.

Sunday School - - - - - - - - - - - - - - c/o S. Edward Weaver
Centennial Communion Service - - - - - c/o D. A. Yoder
and C. A. Shank
Mixed Octet - - - - - - - - - - - - - - - c/o J. Albert Weaver
Song Leader: J. Albert Weaver
The ministries of D.A. Yoder and C. A. Shank total 100 years.

Sunday Afternoon
2:30 P. M.

Song Service - - - - - - - - - - - - c/o Morris F. Pletcher
Devotional - - - - - - - - - - - - - - - - - A. J. Miller
Reminiscences - - - - Present and Former Olive Members
Men's Quartet - - - - - - - - - - - - c/o Morris F. Pletcher
THE CHURCH SERVES CHRIST - - - - - - - John D. Zehr

Sunday Evening
7:30 P. M.

Song Service - - - - - - - - - - - - - - c/o Robert W. Weaver
Devotional Service - - - - - - - - - - - - - - - J. C. Wenger
Ladies' Quartet - - - - - - - - - - - - - c/o Maxine Yoder
THE FIRST CENTURY: A SUMMARY - - - - - Dean Hartman
UNTIL THE LORD COMES - - - - - - - - - - Howard J. Zehr

Moderator: Elno W. Steiner, Pastor

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SUNDAY SCHOOL LEADERS

Sunday school secretary books have been preserved for the most part since the year 1900. In that year Olive was an "evergreen" school, with Christian N. Holdeman as superintendent, John O. Martin as assistant, and Levi W. Barkey secretary. The next year Henry L. Horning was superintendent, and C. N. Holdeman assistant; and L. W. Barkey was again secretary. Then Deacon Daniel H. Coffman became superintendent for at least two years, with C. N. Holdeman continuing as assistant. Martha Yoder (Mrs. E. F. Martin later) was secretary for three or four years, beginning in 1902. About 1905 E. F. Martin became superintendent and served until about 1912 when S. E. Weaver took his place. Known secretaries under E. F. Martin's leadership were Albert F. Holdeman, Arthur E. Holdeman, Ivan C. Stauffer, and Ethel M. Long. S. E. Weaver served about a decade as superintendent, and during his administration known secretaries included Warren Yoder, Bessie C. Long, Alma Fink, Grace Gongwer, M. C. Weaver, and Alice M. Housour. M. C. Weaver served as superintendent for the next decade, 1925-1935, A. J. Miller was his assistant at least part of the time; A. J. Miller was the superintendent, however, in the years 1930 and 1931. Secretaries in that decade, 1925-35, were Edna M. Shank, Dale F. Yoder, Beulah Shank, Esther Leona Eby, and Lois Yoder. Ivan C. Stauffer served as superintendent for four years, 1936 through 1939, when he was succeeded by Henry Hunsberger, 1940 and 1941, and Raymond Hartman, 1942 and 1943. Then the Earl Hartman era began, 1945-1952, and he was followed by Jacob W. Shank, who served, 1944, and 1953 through 1956. S. Edward Weaver, son of M. C., and grandson of S. E., served, 1957, 1958, 1962, and 1963; he was assistant superintendent, 1956 and 1959. Other recent assistant superintendents have been Floyd Brandeberry, 1949, 1950; Everett J. Eby, 1951-1954; Robert Weaver, 1955; Clifford E. Wenger, 1957; H. Devon Schrock, 1958; Jacob W. Shank, 1960 and 1961; and Dean Hartman, 1962 and 1963. Secretaries since 1938 have been Chloe Canen, 1938,1939; Lucile Pletcher, 1940, 1941; S. Edward Weaver, 1942-1944; Miriam Yoder, 1945, 1946; Phyllis Barkey, 1947, 1948; Mary Martin, 1949; Saranna Harter, 1950-1952; Lois Barkey, 1953, 1954; Daniel M. Wenger, 1955; Earl Martin and Roy Martin, 1956; Phyllis Hahn, 1957; John Paul Wenger, 1958; Mary Lois Wenger, 1959; Rachel Leichty, 1960; Marlene Snyder, 1961; Margaret Baumgartner, 1962; and Rosemary Yoder, 1963.

In the last sixty years there have been only six men

who served for longer periods of time as superintendent: E. F. Martin in the first decade, S. E. Weaver in the second, M. C. Weaver in the third and fourth decades, Earl Hartman in the fifth, and Jacob W. Shank and S. Edward Weaver in the sixth and seventh decades.

Pen picture of log school house located in the woods on the banks of the Baugo, on the west side of the road, one-half mile north of the present Olive Church.

This was the first place of worship of the Mennonites in this community--probably until the year 1862.

This description was given to D. A. Yoder by the late John O. Martin, 1855-1941.

Olive Mennonite Church
Brief Historical Sketch

By J. C. WENGER

1. The Mennonites Settle in Elkhart County

Mennonites began settling in Elkhart County around the year 1840, a little over twenty years before the Civil War broke out. There were just a few scattered families in the county prior to 1845. Such members as Bishop Martin Hoover (1760-1850), his son, John Hoover (1788-1867), Christian Henning, John Smith, his son, Joseph Smith, and John Strohm, arrived in 1845. Already in Elkhart County when they arrived were Jacob Coppes, and perhaps others. Thomas Nunemaker came in 1846, as did Jacob K. Beutler. Beutler later commented that the church in Elkhart County in 1846 consisted of fourteen members, served by "the aged Martin Huber," who because of his age was not able to fulfill the duties of his office very well.

John F. Funk spoke highly of Bishop Hoover, who had earlier "filled his place in the church well." But in Elkhart County, since he was in his eighty-fifth year when he came, "he never preached of any account." Many of the early Mennonite settlers in Elkhart County came from the eastern Ohio counties of Medina, Wayne, Columbiana, and Mahoning. Other settlers came from Ontario, Virginia, and Pennsylvania. Bishop Hoover died October 15, 1850.

The spring of 1848 two additional ministers located in Elkhart County: Jacob Christophel, 65, and Jacob Wisler, 39. After Hoover's death, Bishop Abraham Rohrer of Medina County, Ohio, ordained Jacob Wisler to the office of bishop (1851). Twenty-five additional Mennonite families came from Ohio to Elkhart County in 1848. The next year the first Yellow Creek meetinghouse was built (where the old East Cemetery now stands). And by 1850 or thereabouts the beginnings were laid for the Holdeman, Olive, and Christophel congregations. The Holdeman members met in a private home southwest of "Salem" (now Wakarusa). The Christophel members built a meetinghouse east of Foraker around the middle of the century; the deed is dated 1854. The Olive and Baugo Township Mennonites worshipped in a log schoolhouse about nine-tenths of a mile north of the present Olive house of worship, near the spot on which the Earl Cook home now stands.

According to Ivan Nunemaker, by 1854 the following Mennonite families were in the county: Berkey, Blosser, Brown, Buzzard (Boshart), Christophel, Coppes, Culp, Davidhizar, Freed, Garber, Geisinger, Hartman, Heatwole, Henning, Hershey, Holdeman, Hoover, Kehr, Kilmer, Landis, Lechlitner, Loucks, Moyer, Musser, Nunemaker, Ramer, Reed, Shaum, Smeltzer, Smith, Strohm, Ummel, Walters, Weldy, Wisler, and Yoder. In the early years it was considered that there was one Mennonite congregation in the county, generally called "Elkhart" (although it had nothing to do with the city of that name). The ecclesiastical center was Yellow Creek in Harrison Township, a mile north of South West (where Bishop Hoover lived on the present "Maurana Farm" of Dr. M. L. Weldy).

2. Other Preachers Arrive

Prior to the Civil War many Mennonite preachers and deacons located in the county. Daniel Moyer (1812-64) removed from Ashland County to the Jimtown area in 1848; he was the grandfather of William H. Moyer of the same community. Daniel Moyer was ordained about 1850, and was of course a minister for all the Mennonites of the county, but in reality the first "resident" minister of the Mennonites along the Baugo. He was killed in a train wreck, 1864. About 1850 Preacher Joseph Rohrer moved from Stark County, Ohio, to South West. Preacher John Bare (1810-1855) lived west of New Paris and died at forty-five. Preacher Benjamin Hershey of Ontario lived in the county from about 1850 to 1860, then moved to Illinois. In 1852 Preacher Jacob Freed (1796-1868) removed from Wayne County, Ohio, to Elkhart County. Preacher John Snyder (1807-1886) of Westmoreland County, Pennsylvania, moved to the county in 1856, and in 1872 left for Kansas. In 1853 a group of Frisian Mennonites from the Netherlands settled west of New Paris, led by Preachers R. J. Smid (1814-1893) and R. J. Sijmensma (1816-1854). Preacher Christian Bare (1816-1904) removed from Putnam County, Ohio, to Elkhart county in 1856. In 1858 Preacher Daniel Brundage (1812-95) removed from York County, Ontario, to Elkhart County, but lived in Missouri and Kansas, 1869-90. Preacher John Nusbaum, (1800-1876) a Swiss, removed from Ashland County, Ohio, to east of Goshen in 1860. In 1864 came Preacher Daniel Brenneman (1834-1919), from Fairfield County, Ohio; he founded the M.B.C. (now United Missionary) Church in 1874. And finally in 1867 came the most influential of all the early leaders, John F. Funk (1835-1930), a Pennsylvanian who moved to the city of Elkhart from Chicago. Early deacons included John Eyer (Oyer in German), 1800-1864; David

Good (1800-1864); Benjamin Hoover (1778-1866); Henry Newcomer (1813-1867); John Troxel (1826-1907) and Joseph Holdeman (1823-1894).

For the first several decades of the life of the Elkhart County Mennonites the real spiritual shepherd of the area was the able Bishop John M. Brenneman (1816-1895) of Elida, Ohio. Brenneman traveled far and wide in the midwest, ordaining preachers, baptizing converts, and administering the communion of the Lord's Supper. He often presided at the early conferences held at Yellow Creek. In 1862, for example, he baptized forty-six converts at Yellow Creek, when the conference convened there.

It was also in the year 1862 that the Mennonites along the Baugo decided to build a better house of worship. One of the members, Jacob Shaum (1821-1898) and his wife, Mary (Troxel), offered land to the church. Consequently, the fall of 1862 the Baugo Mennonites erected a frame meetinghouse on the site of the present church building. The 1862 meetinghouse was built one year after the second Yellow Creek Meetinghouse (frame, Wisler). The 1862 meetinghouse eventually got the name Shaum, because of its being built on the Jacob Shaum farm. It was 36 by 60 feet in size. The builder was John Culp. Jacob Shaum returned to Wayne County, Ohio, in 1867. When he came back to Elkhart County in 1872 he and his wife finally granted a deed to the Old Mennonite Church for $1.00 on November 9, 1872. It was a triangular piece of land, running west along the south side of the church for sixteen rods, and from the west end the line turned northeast to join the east line at what is now County Road 28, amounting to one and one-half acres. In 1898 an additional strip, 19.93 feet wide, was purchased along the south line of the church property, again from Jacob and Mary Shaum (Deed of May 5, 1898).

The building of the 1862 house of worship was undoubtedly a tonic to the little flock along the Baugo, as was the coming of Preachers Daniel Brenneman and John F. Funk later. We know, for example, that on May 3, 1866, Bishop John M. Brenneman, an older brother of Preacher Daniel, baptized seventeen converts in the "Shaum" Meetinghouse, and gave communion to the members.

3. The John F. Funk Era 1867-1902

When John F. Funk came to Elkhart County in 1867 he found not a single Sunday school among the Mennonites. Funk was able, talented, brilliant, spiritual, a man of vision who had worked with D. L. Moody in the Sunday

school enterprise in Chicago. He was bilingual, able to preach in both German and English. One of the first projects which he inaugurated and promoted in Elkhart County was that of Sunday schools. And the first one organized was in the Shaum Meetinghouse in 1867, with Abraham Holdeman as superintendent. The other accomplishment of Funk occurred on Christmas Day, 1867, when this young preacher of 32 gathered the Elkhart County Mennonite ministry together, and the group decided to divide the Mennonites of Elkhart County into four "districts" (congregations). One district included the Christophel, Culp, and Blosser places of worship. (2) Yellow Creek included all of Harrison Township including the Jonesville schoolhouse. (3) The Holdeman district was to be bounded on the east by the east line of Locke Township and four miles of Olive Township, and on the north by County Road 32; this district included the Troxel schoolhouse. (4) The Shaum district was to be bounded on the east by the Baugo Township line, and by two miles of the east township line of Olive, then west along County Road 32, that is, two miles south of the Shaum Meetinghouse.

At this same Christmas Day meeting of 1867 the ministry adopted what were undoubtedly Funk's rules for the preachers: (1) Services should begin at 10:00 a.m. (2) Meetings should not last more than a maximum of two hours. (3) Young converts should be faithfully taught and examined (he probably meant, prior to baptism).

It takes time, of course, to carry out such decisions as that each district should have its own meetinghouse, its own congregation, and its own minister and deacon (Funk Diary for December 25, 1867). Jacob A. Beutler was ordained as preacher for Holdeman in 1868; Abraham Blosser as deacon for Pleasant Hill in 1868; James Coyle as preacher for Pleasant Valley in 1868; Tobias Ramer and David B. Martin as deacons for Yellow Creek by 1869; James M. Culbertson as preacher for Holdeman in 1871; etc. On December 23, 1871, double ordination services were held in the Shaum Meetinghouse: Henry Shaum (1826-1892), grandfather of Maurice C. Shaum, was ordained preacher; and Henry Christophel (1826-1881), father-in-law of J. S. Hartzler, was ordained as deacon. Bishop C. D. Beery of the Pleasant Hill Congregation in Branch County, Michigan, officiated. John F. Funk was very fond of Henry Shaum, and the two preachers made a good team. J. A. Beutler (1833-1886) and John M. Christophel (1819-1886) were ordained bishops to succeed Wisler on October 18, 1872 at Yellow Creek. On May 13, 1882, a second deacon was ordained in "Shaum's

district," to succeed Henry Christophel, who had died in 1881. This time Jacob G. Long (1836-1903), grandfather of Ethel Husband, was chosen. He served until 1900, then moved east of Goshen. Meanwhile a second preacher had also been chosen; Noah Metzler (1854-1907), a man of deep spirituality and evangelistic concern, was ordained June 5, 1880. But five years later he transferred to the Yellow Creek Church, only to remove to Nappanee in 1903. On April 24, 1886, Jonas A. Brubaker (1850-1932) was ordained deacon and served for over forty-six years. A few months later, on October 12, 1886, Preacher Henry Shaum was ordained bishop at the Holdeman Meetinghouse, then the largest congregation in Elkhart County. But Bishop Shaum, then a man of 60, was destined to serve only six years, for he died October 2, 1892. Fortunately, four months earlier, on June 6, 1892, Shaum had ordained his beloved colleague, Preacher John F. Funk, 57, to the office of bishop; the service was held in the old Yellow Creek frame meetinghouse of 1861, the Elkhart County Mennonite "capital."

4. Funk's Remarkable Work

By this time Funk was already the most influential Mennonite leader in North America. He had been publishing his Herald of Truth and its German twin, the Herold der Wahrheit, for twenty-eight years. He had issued many books including the Complete Works of Menno Simons in both English (1871) and German (1881), and the Martyrs Mirror in both English (1886) and German (1870). He had initiated Christian Nurture and Sunday school literature (Bible Lessons, A Book for Children, 1878; Infant Lesson Book, 1880; Intermediate Question Book, 1880; Primary Question Book, 1880; Bible Class Question Book, 1880; Bible School Hymns and Sacred Songs, 1884; Sunday School Lesson Helps, 1890-; Confession of Faith and Ministers Manual, 1890; Hymns and Tunes, 1890) as well as great variety of other books and publications. Bishop Funk promoted every aspect of what Harold S. Bender has aptly termed the "Great Awakening" in the Mennonite Church: Sunday schools, English preaching, Protracted (Evangelistic) Meetings, Home and Foreign Mission work, Bible study, and the like. Funk was a most gifted man. But he lacked the warm and tender heart of John S. Coffman, and was a bit too inclined to push through his program regardless of how his fellow-ministers felt about it. This led finally to his being relieved of his bishop oversight in 1902. However he lived an additional twenty-eight years, and by his faithfulness to the church and her doctrines he largely regained his

former stature and appreciation in the Mennonite Brotherhood. His bishop successors included David Burkholder (1904), J. K. Bixler (1907), and D. A. Yoder (1910).

In 1888 the Shaum Congregation decided to replace their frame meetinghouse with a brick structure. It was 40 by 60 feet in size, with the main auditorium 40 by 40, and two anterooms at the east end. An aisle ran from north to south in front of the pulpit, with doors at each end of this aisle. The cost of the Meetinghouse was $1,800.00 The Building Committee consisted of Jacob Berkey (father of Dan Berkey), Joseph Wenger (grandfather of Noah Wenger), and Martin Loucks (great grandfather of LaMar Loucks). The 1862 meetinghouse was moved aside, but used for services, while building the new house of worship. (It was then moved east of Foraker and converted into a dwelling by Moses Weaver). The 1888 brick meetinghouse was dedicated on Christmas Day, 1888, with J. S. Coffman preaching the dedicatory sermon on Haggai 2:9. The offering in that service amounted to $281.00.

But, as was mentioned earlier, the beloved bishop and pastor, Henry Shaum, died in 1892. Preacher Noah Metzler had moved away before this. So the Shaum church was left without a minister. The Herald of Truth reported in 1893 that Preacher Samuel Yoder, 57, of Elkhart, was in charge at Shaum's. But John F. Funk would not allow a live church (J. M. Brenneman had baptized 27 converts on June 9, 1872) to remain long without a preacher. Consequently, he ordained Jacob Shank (1856-1905), father of Clarence A. Shank, to the ministry on April 16, 1896. Shank immediately plunged into his work with warmth and enthusiasm, only to be cut down by an early death on November 27, 1905.

But even before Shank's ordination good news was coming from the church on the Baugo. On April 20, 1890, J. F. Funk went to Olive (as it was beginning to be known) and organized Sunday school for the summer; he reports in his diary that "about 50" were present. The 1894 Olive Sunday school closed for the season on October 21, with an average attendance of 55 pupils (in those days there were not only officers, teachers, and pupils, but non-participating "spectators" as well). The officers chosen to open the school the first Sunday in April, 1895, were Levi W. Barkey and Henry Long, superintendents, and Anna Holdeman, secretary-treasurer. Around the turn of the century, the Olive Sunday school became what was known as "evergreen," that is, it began to meet all year round. In 1902, for example, Olive was reported as having an evergreen Sunday school, with an average

attendance of 75. In 1903 Deacon Daniel H. Coffman was superintendent (he was a brother of Evangelist J. S. Coffman), C. N. Holdeman was assistant, Martha Yoder was secretary, Nettie Culp was assistant secretary, H. L. Horning was treasurer and assistant chorister, and David Culp was chorister. In the 1890's Olive held its Sunday school,--at least part of the time,--in the afternoons. On May 25, 1890, Funk attended a funeral at Olive at 1:00 p.m., and stayed for Sunday school at 3:30. In 1891 his diary reveals that he organized a Sunday afternoon Sunday school at Salem. On April 1, 1894, he organized the Olive Sunday school in an afternoon meeting. (On October 13, 1895, Funk recorded a "large attendance" at the Olive communion services). August 23, 1896: "Attended the Sunday school at Olive at six o'clock in the evening." He repeats this entry in his diary for December 13, 1896. On April 4, 1897, Bishop Funk received two members at Holdeman by letter and baptized twenty-six, including Silas Weldy and D. A. Yoder.

5. The D. A. Yoder - C. A. Shank Era

Preacher Jacob Shank died in 1905; at that time the Olive Church had 51 members. The next year the Olive Congregation requested that J. K. Bixler become their pastor, but the Holdeman Church refused to release him. Consequently, Olive ordained a minister. The lot fell on William H. Hartman, 31, father of Harold W. Hartman and brother of (Deacon) Abram Hartman of the Yellow Creek Church. But William never felt able to take up his duties as a minister. Consequently, early in 1908, D. A. Yoder, 24, who had been ordained preacher at Holdeman on July 14, 1907, with the understanding that he would be sent where needed, assumed the pastorate of the Olive Church. He moved into the area in April. He was ordained bishop by lot at the 1861 Yellow Creek (Frame) Meetinghouse on September 1, 1910, at 26 years of age. Only one other man in the history of the Conference has been a bishop longer than he (Menno Esch). In 1917 C. A. Shank was ordained as his colleague on March 16. He and D. A. Yoder have now served a total of one hundred years in the ministry of the Olive Church! And God has richly blessed their ministry. By 1920 the membership had climbed to 143, and by 1940 to 250. This splendid growth made it necessary to enlarge the house of worship. In 1920 a west addition was built, 16 by 40 feet in size. On February 6, 1927, Irvin A. Long (1868-1937) was ordained deacon to assist the aged Jonas Brubaker. Irvin was the son of Deacon

Jacob G. Long, and the father of Ethel Husband. He served until he was about 63 years of age. In 1933, on November 5, two new deacons were ordained at Olive, M. C. Weaver (1900-) and A. J. Miller (1895-).

The Olive, Holdeman, and Prairie Street congregations united in organizing a mission Sunday school in Mishawaka in 1928, but the work was later discontinued. In 1933 another Sunday school outpost was started at Crumstown which has developed into a congregation of about forty members; Crumstown is now in the care of the Indiana-Michigan Mennonite Mission Board. In 1950 still another Sunday school outpost was initiated, this time at Hudson Lake. Hudson Lake now has about thirty-five members.

Because of the growth of the Olive Church it was decided to put a full basement under the meetinghouse in 1948. New brick facing was also put on the building, and new anterooms were built at the east end. The old north and south doors, at the ends of the aisle in front of the pulpit, were also removed. Dedication services were held November 28, 1948, with S. F. Coffman preaching the dedicatory sermon.

6. Recent Years

J. C. Wenger (1910-) served as a non-resident minister in the congregation from June 1, 1949, until August 1, 1950. On May 6, 1951, Elno W. Steiner (1924-) was ordained as a preacher in the Olive Congregation, and in the same service J. C. Wenger was ordained bishop. Merrill J. Yoder (1916-) was installed as Visiting Brother on July 31, 1960, and ordained deacon on September 10, 1961. Calvin Pletcher (1883-) was received into the congregation, with the status of a retired minister, on May 8, 1960. The current membership, not counting the 75 at Crumstown and Hudson Lake, stands at 268.

Olive has the usual activities of the Mennonite congregations in the area: worship services, begun about 1850 in the old log building along the Baugo; Sunday school begun in 1867; Young People's Bible Meetings, begun possibly a half-century ago; Sewing Circle, organized in 1916; Midweek Bible Study and Prayer Meeting, initiated in 1912; Summer Bible School has been held annually since 1936; as to participation in literary societies, the young people began to share in the Yellow Creek Literary Society activities in 1928, later organized their own (1936), and finally changed, with the rest of the Mennonite Church, to the present MYF (Mennonite Youth Fellowship); the "For Others" Sewing Circle, composed of young

married women, was instituted late in 1945; the Junior Sewing Circle, made up of girls about eight to twelve years of age, was begun about 1948; the Church Council was inaugurated about 1950; the Board of Elders in 1962; the Young Married Fellowship in 1950; and the annual Church Outing in 1950. Evangelistic meetings have been held annually for many decades, the first known series in April, 1892, with John S. Coffman as evangelist. In January, 1893, M. S. Steiner held a Bible Conference, with Evangelist Coffman following Steiner's lecture each evening with an evangelistic message. The congregation has been a member of the Indiana-Michigan Mennonite Conference from its very beginning, which was possibly about 1853; it was first known simply as the Indiana Conference.

Within the last decade or so a number of new activities and changes have been introduced: a church constitution was adopted, individual communion cups were purchased, weekly church bulletins were inaugurated, annual reports began to be mimeographed, the church started to give its ministers financial support, the washing of the saints' feet was moved from the communion service to the counsel meeting service, missionary and religious films and pictures were introduced, a Bible memory program was instituted, a system of planned giving was set up, and the youth of the congregation began to hold an annual retreat at the Mennonite "Camp Amigo," Sturgis, Michigan. Many young people are now attending college, a number of young men have entered seminary, and at least five men have served in PAX, a relief and humanitarian service abroad, "in the Name of Christ."

Various improvements have also been made in the building. A public address system was installed, a ministers' room was furnished, the furnace was converted to an oil burner, the building was made lightning-resistant, and exhaust fans were put in the attic. The progress was especially outstanding in 1962: permanent Sunday school rooms were constructed in the basement, library shelving was installed, a librarian's desk was built, a new chimney was put up, the pulpit was recessed, the floor of the auditorium was covered with tile, carpet was laid on the pulpit floor and in the aisles, and new church furniture was installed.

It is the desire of the congregation that spiritual progress may also be made. It is our prayer that we may become an ever brighter light for Christ and His Gospel in the community in which He has placed us, that He may bless the teaching of His Word and the evangelistic outreach of the church, to the end that many

people may be saved and come to Christ as their Lord and Master. We desire to be faithful until the Lord Jesus comes for His own. We want His love to be poured into our hearts so that we may "love one another from a pure heart, fervently." We want to be filled with the joy of the Lord, so that those who do not know Him may sense what a blessed experience the Christian life is. Individually and as a church we want to perform the task for which the Lord placed us in this world. To this end we invoke upon the church God's sanctifying blessings through Jesus Christ in the power of the Holy Spirit.

Olive Mennonite Church - 1962

Olive Mennonite Church Interior - 1962

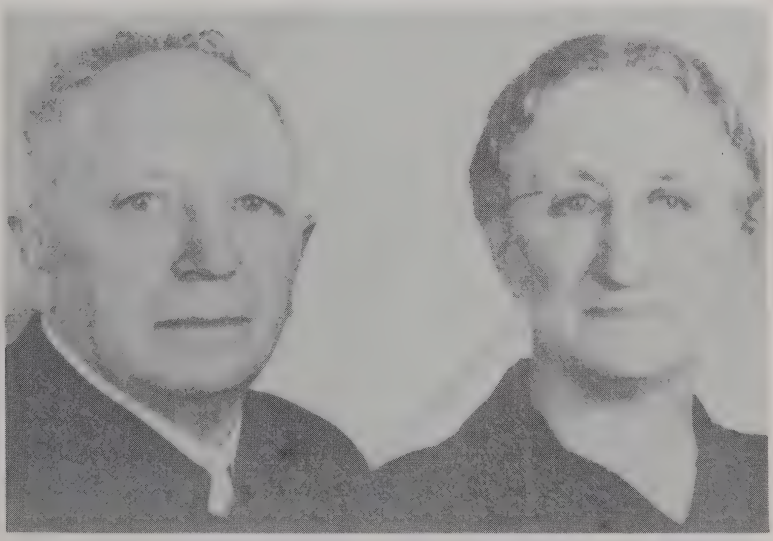
J. S. Coffman

Elder Daniel Brenneman

Elno W. and Mabel Steiner

Jonas and Sarah Brubaker

Merrill J. and Fay Yoder



D. A. and Frances Yoder, 1950

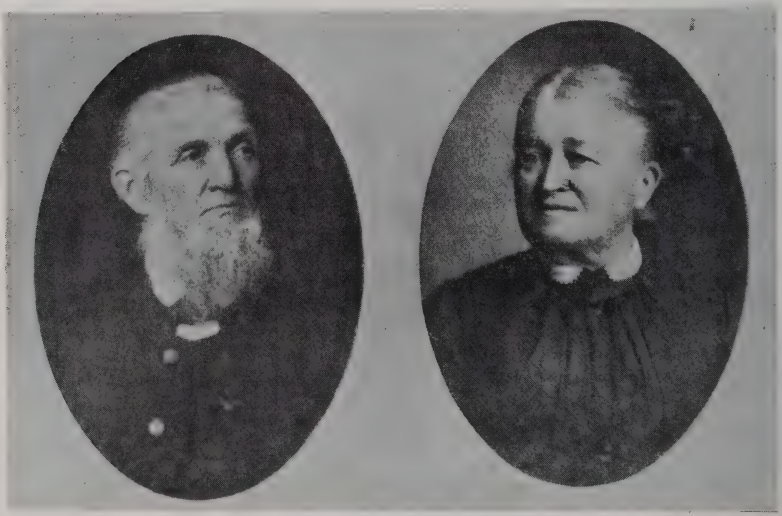
1888 Olive Church Building

A. J. and Mary Miller

D. A. Yoder and 1937 Olive Summer Bible School

S. E. and Mattie Weaver and Wm. H. and Mary Hartman

J. C. and Ruth Wenger

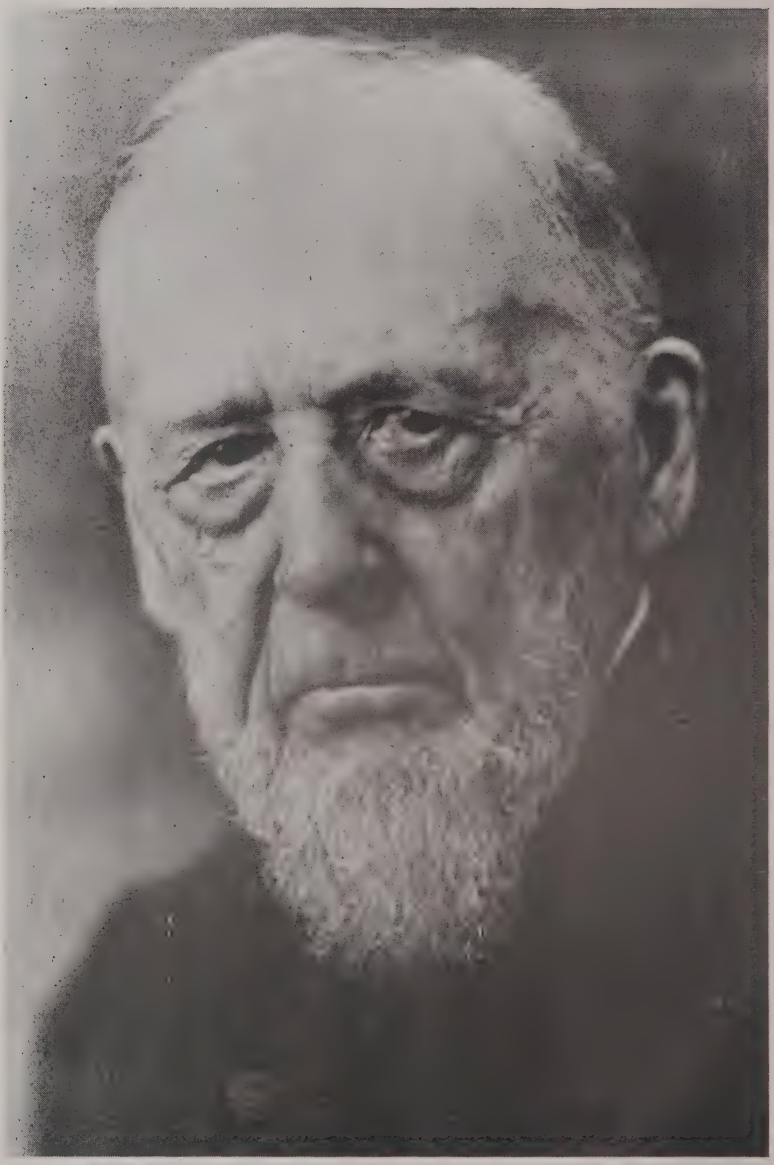


Samuel and Elizabeth (Woods) Yoder

Irvin A. Long

M. C. and Clara Weaver

C. A. and Maggie Shank



Courtesy of the James A. Bell Publishing Co., Elkhart, Ind.

John F. Funk, 1835-1930; Pioneer Mennonite Publisher
(A photograph taken on his ninetieth birthday anniversary)

MNL
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